

Church of God
Evangel



May 30, 1960

Jesus Christ the same yesterday, and to day, and for ever.



IN THIS ISSUE

The Purpose of Pentecost	Ray H. Hughes	3
Pointed Paragraph	George B. Horton	4
"Ye Also Ought"	Bobbie Lauster	5
The Threefold Work of the Holy Spirit	Luther E. Painter	6
The Holy Spirit	H. D. Williams	8
The Last Day Political, Economic, Religious Union (Part 2)	George L. Britt	10
Revivals		14

SPECIAL NOTICE

THE FOLLOWING resolution of the Inter-church Study Commission of the Church of God and the Pentecostal Holiness Church, October 25, 1959, has been unanimously approved by the General Executive Committee of the Church of God, and the General Executive Board of the Pentecostal Holiness Church:

"We look with favor upon the interchange of guest speakers for special days in state camp meetings, state conferences, general conferences, and for special services in our colleges and Bible schools, and the interchange of writings in our periodicals and books."

Inter-church Study Commission of the Church of God and the Pentecostal Holiness Church

General Executive Committee of the Church of God

General Executive Board of the Pentecostal Holiness Church

(The second session of the Inter-church Study Commission met in Cleveland, Tennessee, May 4, 1960. Reports were given on inter-church activity since the last meeting, methods of further implementing our objectives were discussed, and our ties of fellowship were strengthened. The next meeting was set for December 6, 1960, to convene in Franklin Springs, Georgia.)

COVER PICTURE

Jesus Heals the Woman

"If I only touch His garment, I shall be made well. Jesus turned, and seeing her He said, 'Take heart, daughter; your faith has made you well.' (Matt. 9:21, 22 RSV)

—Religious News Service Photo

CHURCH OF GOD *Evangel*

Official Voice of the Church of God

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1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptised in the name of the Father, and of the Son and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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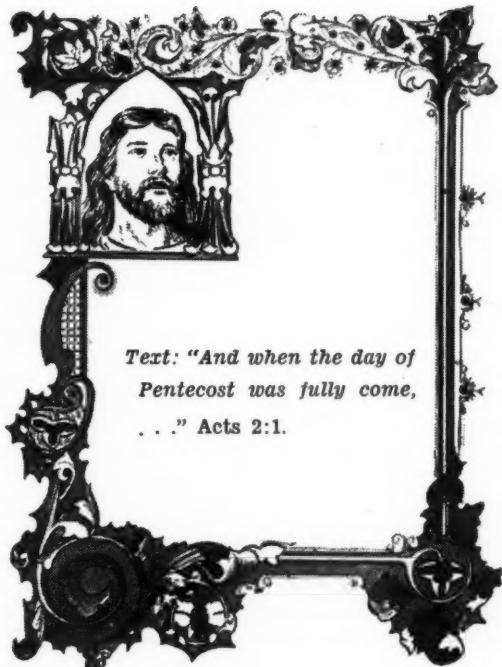
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Text: "And when the day of Pentecost was fully come, . . ." Acts 2:1.

The Purpose of Pentecost

By Ray H. Hughes

PENTECOST IN its literal sense is one of three Hebrew festivals which was observed on the fiftieth day after the Passover. Some scholars have called Pentecost the birthday feast of the church. However, Pentecost has a far greater significance than a Jewish festival or a birthday feast. It is the inheritance of all believers. Because the Spirit fell on the day of Pentecost, all of those who receive the like experience are labeled Pentecostals.

Is Pentecost as an experience a necessity to every believer, or is it a mere luxury left to the option of those who desire deeper experiences with God? Many regard the experience of Pentecost as an unnecessary aspect of the Christian faith, but there is, in reality, a tremendous reason behind the advent of the Holy Ghost. If the baptism of

the Holy Ghost is not essential, we have no right to exist as a separate movement or organization in the world.

Let us prayerfully endeavor to understand the true purpose of Pentecost. Ten days before Pentecost, Christ had ascended and passed into the presence of the Father. Ere His departure, He commissioned His followers to go make disciples of all nations (Matthew 28:19). He left this little band of believers to preserve the message of the cross and His resurrection. Paradoxically, they must conquer through the cross, an emblem of such unutterable shame that it was seldom, if ever, spoken of in polite society. The cross was an offense to the Jews and foolishness to the intellectuals; yet, it became the royal standard of the church. They were charged with an obligation not only to preach the cross, but to revolutionize religion and supplant Judaism with Christianity. In fact, the success of Christianity depended on whether or not this small group of disciples could convince men of the truth of this gospel. Upon the rejection or reception of the message hung the eternal

issues of the world's salvation. In addition to the tremendous task of preaching One whom Jerusalem had already rejected, the infant Church was laboring under the reproach of Peter's denial of Christ and the suicide of Judas.

Knowing that a task of unparalleled difficulties awaited them, Christ commanded them not to depart from Jerusalem, but tarry until they were endued with power from on high (Acts 1:4; Luke 24:49). Strange as it may seem to some religionists, the disciples were commissioned, but not equipped. All of them believed in Jesus, but for witness bearing something more was needed: some new power and fullness in their lives that would aid them in witnessing. And that is what the disciples received at Pentecost—a new power and baptism of the Spirit which changed them from convinced believers to equipped witnesses for Christ. This experience was the indispensable minimum for Christian service. Without it they would have returned to Galilee defeated. With it, they filled Jerusalem with their doctrine and turned the world upside down. Pentecost was the dif-

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ference between defeat and success. Likewise, Pentecost is the only panacea for the present world situation. One may have the truth, but it takes Pentecost to spread it.

In order to understand the true purpose of Pentecost, some mistaken ideas must be clarified. Many Christians believe that the Pentecostal experience and the new birth are synonymous. They contend that Pentecost comes when one receives Christ, but Bible records prove that this experience is separate and apart from the new birth (1 Thessalonians 4:8; Acts 19:2, 8:16). Failure to understand Bible terminology prevents many from knowing the difference between Pentecost and the new birth. When one is born again, he is *born of the Spirit* (1 John 3:5). The Spirit is the agent of this experience. But afterward he can be *baptized in the Spirit* (Acts 2:38). One experience is of the Spirit and the other is a baptism in the Spirit. To be born of the Spirit gives one power or right to become a son of God (John 1:12). To be baptized in the Holy Ghost gives one the power to be an effective Christian witness (Acts 1:8). In the former, sin is dealt with; in the latter, the sin question is not involved. The baptism of the Holy Ghost does not make one holier, but it does make him more useful. The baptism is not received as a work of grace but as a gift of God (Acts 11:15-17).

There is also a mistaken idea among some Pentecostals that the primary purpose of the Baptism is to speak with other tongues. Speaking with tongues is the initial witness or evidence that the Spirit has come to accompany the individual in fulfilling his task of world evangelization. Speaking with tongues is not the height of the Holy Ghost experience, but it is merely the starting point. It is the beginning, not the graduation. The experience of the Baptism is not an end in itself, but only a means to an end—pointing men to Christ.

Yet another class of people contend that the main purpose of Pentecost is to produce indescribable raptures in the lives of the believers. These people have a distorted picture of Pentecost. Their

belief causes them to be self-centered and self-satisfied. Their main objective is to receive a blessing when it is God's purpose for the church to bless others. Pentecost must drive us forth to take Christ to the world.

Now for the true purpose of Pentecost. When the Spirit *came*, the disciples *went*. They went everywhere and preached Christ. The secret of their success was that "the Spirit gave them utterance." This accounts for the contents of their message. When the Spirit came, He focused attention on Christ. Anyone who possesses the Holy Spirit baptism will do likewise. Christ said, "When the Comforter is come, he shall testify of me" (John 15:26). There is a great and irresistible passion that grips every man who receives the Baptism to tell about Jesus. This was the program of the early Church: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). Before Pentecost, the disciples were careful with their lives. They worshiped behind closed doors and trembled before their opposi-

tion. When the Holy Ghost came, there was a kind of reckless gaiety about them that made them willing to take any risk for Christ. The rushing mighty wind that filled the upper room swept their fears away and replaced them with a defiant boldness. Heedless of safety, endangering their liberty, they went everywhere witnessing. It is interesting to single out one disciple, namely Peter, who had played it safe and had been very cautious. Now, in the power of Pentecost, that same Peter was sublimely reckless. He pointed his index finger in the face of the very ones who had crucified Christ and expounded the message of the cross and resurrection. He broke Jewish tradition to tell of Jesus at Cornelius' house. He witnessed at the healing of the lame man. When asked to refrain from witnessing, he said, "For we cannot but speak" (Acts 4:20). The Baptism made the difference; Pentecost drove him forth.

It can all be summed up by saying the purpose of Pentecost is equipment for service, adequacy for vocation, and endowment of power for the task of world evangelization.

Pointed Paragraph

By George B. Horton

"Even a single hair casts its shadow." These were the words of an ancient sage, but never more true than this day. I have met many Christians who feel that their lives are a zero in the eyes of God. They feel disappointed because they have not been able to accomplish any great tasks for Christ. I read of an invalid who traveled to the mission fields of the world every day in the space machine of prayer. Perhaps not in history books, but in God's record book he will be recorded as missionary. He found that the Christ who chose

His first followers from the fishing boat is more interested in our availability than in our ability. The powerhouse sends its supply of current into every home that is wired for it; but not every home is equipped with the same size light bulbs. Let us be content to spread light according to the ability that has been given us, and do our best in that.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will."

PROUD, HAUGHTY hearts reject this Scripture and try to explain it away. But after all the explaining, it is still in the Bible and very plainly written. People who embrace the whole Bible and want to live according to it must accept this Scripture along with all the rest.

Pentecostals today will write in their church creed that they believe in the whole Bible rightly divided, but when they come to a Scripture on washing the saints' feet, they have a hard time "rightly dividing" (or divining) what the Scripture means. Eloquent arguments have been offered against the practice, but God's Word remains unchanged in what it says.

When this Pentecostal message was brought to Germany, Brother Lauster preached this doctrine strongly with all other Church of God doctrine. The stiff, formal Germans rejected it very firmly. They wanted to experience Pentecost—but to wash the saints' feet? No, never. He finally told them he would not offer them part, only the whole, and refused to baptize them or take them into the church unless they would submit to the whole truth of God's Word. As in Christ's day, some were struck by this hard saying and they turned away. The others talked and talked about it until finally one godly and wise woman spoke up and said, "Why are we so against it? Is it so awfully hard to do? Whether God requires it or not, let us humble ourselves and go the whole way and we will surely be pleasing God and not offending Him." The people accepted this wise counsel and the first communion service and feet washing was held. Those first saints were so blessed and filled with God's power in that service that none of them ever doubted the necessity of the service from that day forward.

The church in the Saar area was opened. As people heard of the

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"Ye Also Ought"

"... ye also ought to wash one another's feet," John 13:14.

By Bobbie Lauster

doctrine of feet washing, they recoiled from it as they have ever since Christ inaugurated it. Peter's reaction seemed to set the pace for all time. The pity is that so many never overcome their pride as Peter did and partake of the joy of that humbling experience.

We announced in our services that on New Year's Eve we would hold the communion service and wash the saints' feet. The congregation became very still and quiet. It was a very hard thing for them to accept and we wondered if enough would come forward to hold the service after the communion had been given.

It was a rare sight. The crowd of people gathered in quietly and in each heart the question seemed to be turning and twisting. Shall I wash feet or not?

The warm sweet presence of God filled the little chapel. The message was so direct and so soul-searching. The love of God seemed to melt hearts as their false pride and haughty attitudes disappeared before the presence of God. The bread and fruit of the vine were offered. A few people slipped out; others grew restless. Then the time of decision was there. When the chairs were arranged, a young boy asked to give a testimony before the feet washing started. He is a young boy who came from the East zone a few years ago. Here in this

part of Germany, he is alone. His whole family is separated from him behind the iron curtain. He found the Church of God, attended our Bible School, and is a powerful witness for God. He arose and spoke with such sincerity and humility that whatever doubt might have been, was dispelled. His simple testimony was these words: "When I was a very young boy, I would read the Bible. I often read about how the disciples washed feet and I made up my mind that if I ever found a church on earth that still taught that teaching, I would join myself to it. I did not know that such a church existed. When I came to western Germany, I came into contact with the Church of God and when I read its doctrines and teachings and saw that it teaches the washing of the saints' feet, I knew that it is God's church and I desired to be a part of it. I have belonged to it since that time and have been blessed wonderfully each time I have taken part in such a sacred service." After these words, our people knelt and humbly and tearfully washed one another's feet.

If you have a doubt in your mind, let God's Word clear it up and may you realize the beauty of what Jesus said after He had washed His disciples' feet, "If ye know these things, happy are ye if ye do them" (John 13:17).

The Threefold Work of the HOLY SPIRIT

By Luther E. Painter

Overseer of Indiana

PENTECOST WAS the divine baptism of the Holy Spirit. It was the advent of the Third Person of the Trinity to begin a new dispensation or economy of God's working. It was attested by miraculous signs in the form of a rushing mighty wind, a tongue of fire which sat upon each of them, and the ability to praise God in ecstatic tongues. However, He worked with the believer before this bodily advent. Jesus said, ". . . for he dwelleth with you."

Thus we realize the dwelling presence of the Holy Spirit before Pentecost. Literally, it may be stated, "As for you, you know Him experientially, because by your side He dwells, and in you He shall be" (Wurst). The office work which He fulfilled "with" the disciples was to bring them to the place of the new birth. It is the Spirit that "giveth life."

Our Lord had been telling them about eating His flesh, drinking His blood, and the manna from heaven which their fathers had eaten. Confused, the disciples said,

"This is a hard saying; who can hear it?" It, therefore, became necessary to explain; there is no spiritual life apart from the Holy Spirit's quickening. Nicodemus had a similar difficulty when Jesus spoke about being born of "water and Spirit."

Individual spiritual life depends upon individual spiritual birth. But when a man is born again of the Spirit, he has spiritual life. Thus, just as flesh generates flesh, so the Spirit generates spirit, after His own image. Our Lord might have chosen any of the mysteries of nature to illustrate the point; nevertheless; He takes that one, which above others is symbolic of the work of the Holy Spirit in the new birth. In both languages, that which He spoke and that in which His speech is recorded, the word *pneuma* means both wind and spirit. Thus the words as they stand apply themselves at once to the Spirit and His workings. The Holy Spirit alongside the believer not only brings him to the place of the new birth, but also to a place where he

confesses a faith in Christ as the Son of God.

We have found the Messiah, the Anointed. The joyful discovery which finds expression in the words of Andrew was a good beginning on the path to greater and deeper knowledge. Phillip's declaration, "We have found Him of whom Moses in the law and prophets did write," probably referred to Deuteronomy 18:15, as well as to the promise to Abraham recorded in Genesis 17:7, and the prophecy of Jacob in Genesis 49:10. To Nathanael, who had been astonished at Jesus' knowing him, that strange Presence he had felt as a spiritual power quickening hope within him, this must be, and certainly was, the Son of God. The great confession of Simon Peter, "Thou art the Christ" was possible because of divine revelation. "Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "The disciple had received the faith which he now professed, not through popular rumours, not

through the teaching of the scribes, but by a revelation from the Father. He was led, in the strictest sense of the words, through the veil of our Lord's human nature to recognize the divine" (*Ellicott's*, Volume VI, pp. 98, 99). Thus we note all are born not by the will of man, but by the Word and of the Spirit.

Jesus told the disciples that it was expedient for Him to depart in order that the Holy Spirit or Comforter might come. "Though their knowledge of the Spirit proper to their complete state, and His dwelling or remaining among them, had in some inferior sense begun, His dwelling in them had not. With the verb in the present, the speaking by anticipation is still stronger" (*Alford*, p. 587). Not desiring to leave them without help, Jesus was to intreat the Father for another Comforter. The word used here for "pray" is one which implies more nearness of approach and of closeness than the one rendered "ask" in John 14:14. What, then, was the purpose of His coming?

"At that day ye shall know" (John 14:20) indicates that the advent of the Spirit would bring to believers a more complete knowledge of the deity and an increased knowledge of their unity in Christ and with the Father. In this new dispensation, beginning with the outpouring of the Holy Spirit, the disciples would recognize and joyfully acknowledge the closeness of the relationship between the Father and the Son.

"He shall teach you all things" (John 14:26) stands by itself, not with "whatsoever I have said unto you." The special guidance of the Spirit was necessary in order to convey to their minds the exact meaning of Christ's words in the light of His atonement and glorification. It is necessary to remember that between the time Jesus uttered these words and the moment the Holy Spirit was poured out, a number of significant events occurred, namely: Christ's crucifixion, resurrection, ascension, and coronation. All of these had been mentioned to the disciples, but now the Holy Spirit was to "teach" them the full import.

"Bring all things to your remembrance" would, at first glance, seem

to apply to the apostles only. A closer look would indicate that what Jesus said to the apostles, through them He spoke to men of all ages. It has been stated that even for the apostles this applied to their first mission to Israel and then it ended. Why would not it apply beyond this? Do we not need to remember the words of our Lord today?

"He shall testify of me" (John 15:26). The Holy Spirit will testify in the midst of a wicked world. He will testify against the wickedness of the world. In the midst of mankind, He will testify to the needs of mankind. In the midst of the Church, He will comfort the Church, encouraging and exalting her to the throne. The testimony of the Spirit forever and in every manner conforms to the Word.

"He will reprove the world of sin" (John 16:8) may be difficult for our understanding. It is not easy to give in one word the deep meaning of the original term; "convince" approaches the true meaning, but does not express the double sense which is manifestly here intended —of a convincing unto salvation and a convicting unto condemnation. Reprove is far too weak, conveying merely the idea of an outward rebuke, whereas this reaches into the heart, and works inwardly in both of the above mentioned ways.

"He will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:13). The function of the Holy Spirit is described as guiding, literally "leading the way." The Spirit does not use carnal weapons. He does not drive; He leads. The disciples here did not understand the fullness of the truth; they were in need of guidance. The Spirit of truth would take them by the hand, and, as they had spiritual strength to follow, would guide them into all the truth.

"He shall glorify me" (John 16:14). While the world is busily engaged in rejecting Christ, the Holy Spirit is engaged in glorifying Him. All that Christ has done, is doing, or will do for the Church is the theme of the Spirit's teaching.

Our Lord sets forth the certainty of our receiving the Holy Spirit by saying, "If ye then being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." While some would say this passage would minimize Pentecost, yet one must bear in mind that we are to ask in order to receive, according to Jesus. Just as the disciples were told to do in John 20:22, we are to receive Him. In the original language of the New Testament, take and receive are the same.

What results then can the believer expect at His incoming. Like the two on the road to Emmaus, the believer will have his understanding opened. Now, he will be able to see his resurrected Lord and walk and talk with Him. The fruit of the Spirit will begin to be demonstrated in contrast to the works of the flesh. This becomes possible only as one is led of and by the Spirit. Christian character is the product of the Holy Spirit working in our lives. Thus we see the believers of Pentecost had restored unto them an overwhelming sense of God's presence which they had lost in the departure of the Lord Jesus Christ.

Remembering the promise, "Behold I send the promise of my Father upon you," they tarried at Jerusalem until . . . It was not long before the proclamation of Joel came to pass. Speaking of Jesus, John said, "He shall baptize you with the Holy Ghost, and with fire." In this manner the Old Testament prophecy was reiterated. When the day of Pentecost was fully come, it was fulfilled. How unhappy we would be if this outpouring upon the believers had been for that day only. But we are told that the promise was to them, to their children, and to those afar off, even as many as the Lord our God shall call.

Has God put a hunger and thirst within you for more of Himself? Then He will fill it. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Are you determined not to go through life short of your privilege and position as a believer? Then the threefold work of the Holy Spirit is for you.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one"

(1 John 5:7).

THE SCRIPTURE represents the three Persons in the sacred Trinity as absolutely equal in every divine perfection. The First Person assumes the name of the Father, because He is by office the Creator or Author of all things and especially of the human nature of Christ. The Second Person assumes the name of Son, a word by virtue of His incarnation and mediatorial conduct. The Third Person is called the Holy Ghost on account of His peculiar office work as sanctifier. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7). In Matthew 28:19, Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." So we see that the Holy Ghost is identified with the Father and the Son, and indeed with Christians in such a way as to identify Him as a person.

There are those who deny the individuality or personality of the Holy Ghost. They say He is merely an influence or the breath of God. But suppose we read, "baptizing them in the name of the Father, and of the Son, and of an influence or breath of God." Would that sound right? If the first two names are personal, is not the third? Has He not identified Himself working in and with Christians? Acts 15:28 says: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." Shall we say it seemed good to us and an influence? That, you agree, would be absurd.

The Holy Ghost searches the deepest and most profound truth of God and understands His pur-

pose. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:9-11, 13, 14). No doubt you will agree that this could not be said of a mere influence.

where. "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me" (Psalm 139:7-10). The Holy Spirit is unlimited in His power. "And the angel answered and said unto her [Mary], The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

The Holy Spirit is a distinct person. He possesses personality. He is co-equal with the Father and the Son. Notice the text again, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Paul said in Romans 8:16: "The Spirit itself [translated 'himself' in the Revised Version] beareth witness with our spirit, that we are the children of God." Paul recognized Him as a member of the holy trinity when he bade farewell to the Christians at Corinth, saying, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all."

The Holy Spirit is susceptible to personal treatment. Therefore, He can be grieved. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30). Here is a striking example. The same hour that Ananias grieved the Holy Ghost by lying concerning his contribution to the cause of God, he died, and in a matter of minutes, his wife who had also grieved the Holy Spirit died, too. How can or how do Christians grieve Him? The Scriptural answer is by harboring bitterness, wrath, and anger in one's heart, by speaking evil and by failing to walk in the light of Christian duty and service that is outlined in the Word of God. One of the most tragic statements in the gospel is that "Jesus Christ was in the world, and the world was made by him, and

the world knew him not." When the light of eternity is flashed on the people of this generation, one of the most tragic truths we shall see is that the Holy Ghost was in the Church but was not welcomed to do His office work and glorify the Father.

We must remember that the same Holy Ghost who formed the physical body of Jesus Christ at the incarnation is the One who today is forming the spiritual body of Christ, the Church. The office work of the Lord Jesus Christ as the sinner's Saviour and friend has been clearly defined and accepted by Christians everywhere. Even now, He is at the right hand of the Father making intercession for us. Sad to say, however, not all Christians understand the work of the Holy Ghost. No doubt many can truthfully say, "We have not heard about the Holy Ghost." John 16:13 reads: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

In a very special sense, this is the dispensation when the Holy Ghost is doing His greatest work in and through the Church. From the fall of Adam to the birth of Christ, God the Father worked among men. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets" (Hebrews 1:1). From the birth of Jesus to the cross, God

the Son worked on earth: "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Hebrews 1:2). From Pentecost to the rapture of the Church, God the Holy Ghost works in and through the Church. Jesus said in John 16:8, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." Of sin, Jesus said, "because they believe not on me." When the Holy Ghost came upon the early Christians and signs and wonders were wrought by the Apostles, the people were reproved for their unbelief and hardness of heart and "cried out and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" No matter how well educated or gifted the unregenerate man may be, he cannot understand the full meaning of Christ's death on the cross unless he is enlightened by the Holy Spirit. The Scripture declares, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14). Here is a truth of importance. All unregenerate men are as incapable of speaking with authority about our blessed Lord as a man born blind would be to describe the beautiful colors of the sunset. The man who is acquainted with the personality of the Holy Ghost should have no trouble recognizing the Holy Ghost at work

in the church in these last days. The reason for the poverty and spiritual death of many Christians today is they do not know Him individually as a person. The cry has been to give us Spirit-filled, Spirit-led men in our churches today—men who can look into the face of our blessed Saviour as the Holy Ghost reveals Him in the Word—and we shall again "turn the world upside down for Christ." He shall reprove the world of righteousness. Jesus said, "Because I go to my Father, ye see me no more." Men have always been inclined to believe most in the things they see, or the things they hear or taste. The people were accustomed to having heavy burdens laid upon them by the religious leaders in Christ's day. It seems as though Jesus is saying "When he the Spirit of truth is come," He will lift the veil from their eyes, break their hard and stubborn hearts, and convince them there is salvation and righteousness only in Christ. "For there is none other name under heaven given among men, whereby we must be saved." He shall reprove the world of judgment. Jesus said, "Because the prince of this world is judged." The people were so indoctrinated in the Pharisees' religion and tradition, they were not conscious of God's judgment against them for their rejection of the promised one. When the Holy Ghost is come, He will quicken men's minds to grasp these great truths, thereby turning them to God for deliverance through Christ.

The Scriptures present the Holy

The

HOLY

SPIRIT

By H. D. Williams

Assistant General Overseer

A CHRISTIAN
INTERPRETATION OF

THE TIMES

The Last Day Political, Economic, Religious Union

PART II

By George L. Britt

THE PROPHETIC Scriptures reveal clearly that Satan in his long battle to rule this world will culminate his efforts in the end of the age with a master scheme. In his supreme effort to

obtain the allegiance and worship of the human race, he will engulf and control every phase of human society by a diabolical union of politics, economics, and religion (Revelation 17:11-17).

Ghost as being the author of life in creation. In the very beginning we are told in Genesis 1:2, 3: "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." Thus the Spirit of God moved in the very beginning. Again the Spirit of God moved in the conception of Jesus Christ. It is recorded in Luke 1:31 that the angel spoke to Mary, the mother of Jesus, saying, "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."

Again the Spirit of God moves in the regeneration of a soul when he is born again. Jesus said, "No man can come to me, except the Father which hath sent me draw him" (John 6:44). Jesus said again, "Except a man be born of the water

and of the Spirit, he cannot enter into the kingdom of heaven." The Holy Spirit is the agent who brings the sinner under conviction of sin and guides him to "the Lamb of God, which taketh away the sin of the world."

The Holy Spirit is an intercessor within us teaching us how to pray. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself [himself] maketh intercession for us with groanings which cannot be uttered" (Romans 8:26). It is indeed a great source of spiritual strength to know that the whole trinity is present when a spiritual prayer is offered. The Father hears; His ears are not dull that He cannot hear. The Son advocates His cause at the Father's right hand. The Holy Ghost intercedes in the heart of the believer. Prayer brings us into

In the seventeenth chapter of Revelation, it is revealed that the antichrist's government will uphold the apostate church as the state religion and the apostate religious system will help weld together the antichrist's empire. (Revelation 17:1-4). State and church will unite for the mutual benefit of each other. This Satanic union will have unprecedented success because it will control trade and commerce. No one will have the privilege to buy or sell except those who bow to Satan and take his mark (Revelation 13:16, 17). As no one can buy food without the mark, Satan will use the pangs of hunger to obtain the worship of mankind.

It is revealed in Revelation 13 that Satan will use two individuals in his supreme effort in the end of the age. One of these persons heads the political government and the other is head of the apostate religious system. The political ruler is known in the Scriptures as the beast, the little horn, the man of sin, and the antichrist.

The federation of nations over which this brilliant political genius will eventually rule is already forming in the geographical territory of the Roman Empire. The fede-

dynamic cooperation with God and His wonderful power. The Bible is the inspired Word of God, given by the Holy Spirit, and used of Him, to reveal God's will both to believers and unbelievers. Any spirit that leads contrary to the Scriptures must be rejected. If I look to the Spirit alone, without the Word, I will be submerged by fanaticism and confusion. If the Holy Ghost guides us at all, He will do it according to the Scriptures, and never contrary to them.

We are admonished to beware of any spirit that does not produce the fruit of righteousness. "Gifts are comparatively easy to bear but fruitbearing calls for the very best of our lives. Fruit is the result of the abundant life of the tree. Many are demanding the gifts of the Spirit, but unless gifts lead to fruit, we should 'try the spirits' (1 John 4:1)." (To be continued)

tion is to control industry, trade, and commerce in its area of the world. The nations have formulated a common economic and trade policy. It is easy to see why eventually no one can buy or sell except those who obey this ruler.

The other individual Satan will use is known as the second beast or false prophet (Revelation 20:10). This false prophet will be co-ruler with the antichrist and will have supreme power over the religion of the empire insomuch that he "causeth the earth and them which dwell therein to worship the first beast" (Revelation 13:12).

As the end approaches, God is revealing the pattern of things to come to students of prophecy in many lands. Here is how the German scholar, Erich Sauer, states it in his great book, *From Eternity to Eternity*: "And finally, if the *Revelation* speaks of two Beasts (Revelation 13:1-10 and 11:18) of which the first stands unmistakably in the foreground while the second sees it to be his whole duty to secure all honor to the first beast (Revelation 13:12, 14, 16), this is because the anti-Christian world system will recognize two chief personalities who will unify the whole into one hellish organism embracing body and soul. These will be the political leader and his religious-philosophical minister of propaganda."

We have seen in the previous exposition on the seventeenth chapter of *Revelation* that the religious system which will be supported by the state can be nothing less than apostate religions headed up by Roman Catholicism. Therefore, this minister of propaganda and religion can be no one except the high pontiff of this system.

This religious system is already the dominant power in this United States of Europe. The minister of education in France recently resigned because the Catholic Church grabbed complete control of France's school system. The people were forced by the government to support the church schools financially.

Spain is not at present in this federation, but beyond doubt will be in its final state. The govern-

ment of Spain is completely dominated by this religious system. There is no religious freedom in Spain. Protestant churches are locked; if their pastors enter their own churches, they are arrested by the government. The hierarchy negotiated an agreement with the United States military authorities which compelled American citizens, if one were a Catholic and the other a non-Catholic, to secure a dispensation from the church before they could be married in Spain. This dispensation would not be granted until the parties promised that their children would be reared as Roman Catholics. All this takes place in spite of the fact that Spain has been propped up since the war by a dole of over four billion American dollars. The dictator of Spain who collaborated with Hitler in the war against America can show extreme arrogance because he knows the church has power to force other non-Catholic nations to support him financially.

Italy, another member of this federation, is the very fountainhead. The other members of the federation are dominated by this

religious system. The scarlet woman is already in the saddle ready to be co-ruler with the last gentle dictator.

THE PROPOSED ECUMENICAL COUNCIL

"I mean, brethren, the appointed time has been winding up and it has grown very short ... For the outward form of this world, the present world order, is passing away (1 Corinthians 7:29, 31—The Amplified New Testament).

In order for the head of the apostate religious system to wield the great power the minister of propaganda and religion will wield in the beast's empire, he must be the head of a vast religious federation. This federated religious system is definitely in the making now. The present pope's immediate predecessor invited the "erring ones," which means Protestants, to return to the Catholic Church. The present pope has called for an ecumenical council in 1962 or 1963 for the purpose of unifying Christianity.

In the July 21, 1959, issue of *Look* magazine, George B. Leonard, Jr., has an article concerning the ecu-



menical council entitled: "What Chance Christian Unity." The caption on the front cover concerning this article is: "Can Catholics and Protestants Unite?" Mr. Leonard gives a glowing report on the Protestant Unity Movement begun in 1910 and culminating in the World Council of Churches in 1948. Mr. Leonard states that since 1910 some 69 Protestant denominations have been involved in 22 mergers and others are in the making. He quotes Dr. Blake, a member of the Executive Committee of the World Council who says, "Unity is in the air throughout most of the Protestant world." Although the article is favorable to this unity, the author frankly admits, "Christian unity to Catholics means only one thing—the return of non-Catholics to the fold of Rome." The author proceeds to give statements from prominent Protestant ministers, theologians, and teachers who are in favor of

unity and are enthusiastic about Pope John's World Council. The author ends the article with this sentence, "The tensions between neighbors who belong to different churches will be reduced. And while these neighbors probably will not kneel together in the same church, they have good reason to hope that their children will."

The horrible truth is that at the rate prophecy is being fulfilled, they will not only kneel together in the same church, but will kneel together before the same image and will receive the same mark of doom (Revelation 13:15, 16). Mr. Leonard states that a minority of fundamentalist Protestant denominations will not join the World Council. He further states that, "Most church leaders today are anxious to stop splitting hairs." Thank God for the "hair-splitting" fundamentalists! They are the salt of the earth; they carry the hope

of the world in their ranks. It will be these fundamentalists who will be consecrated to God after the rapture, who will be the object of the beast's and false prophet's wrath. They will have enough grace to split hairs and refuse to bow to the image worship demanded by this high pontiff during the tribulation.

It will be easy for a cold formal apostate Protestantism which has ceased to protest, and which does not differ from Catholicism in spirit but only in ritual and liturgy, to unite with this confederacy ruled by the false prophet. Some have wandered so far from the gospel, which is the power of God unto salvation, into a fog of rituals and a social gospel, and have substituted a homemade theology of positive thinking and using God as a business partner, that it will be easy to turn and worship an abstraction called unity. (To be continued)

Prayer

Requests



Pray for a very special and urgent request. —A sister in Christ

Pray that God will perform a miracle in my life.
—A sister in Christ

Pray for the healing of my body and my husband's back.
—Mrs. Victor Hughes
1505 Franklin Avenue
Ft. Wayne, Indiana

Pray for my little 7-year-old granddaughter to be healed in mind and body. —A sister in Christ

Pray that my wife, my sister, and I will be healed.

—Albert N. Harris
Dixon, Illinois

Pray for my wife's healing. God is able.

—William Gordon
10807 Wentworth Avenue
Chicago 28, Illinois

Pray earnestly that God will heal my mother. Also pray that God will save the lost ones in our home.

—Mrs. Rebecca Burt
Route 2
Charleston, Mississippi

Pray that God will completely heal my body and fill me with the Holy Ghost. Pray also for God to save my husband and children.

—Mrs. T. A. Smith
Banks, Arkansas

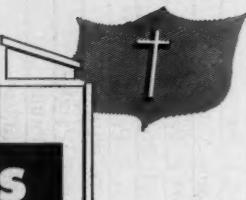
Effective June 1, 1960, the price on tithe envelopes will be increased to \$3.00 for 500, \$5.50 per 1,000.

Church of God Publishing House
922 Montgomery Avenue
Cleveland, Tennessee

1960 CAMP MEETING SCHEDULE

STATE	DATE	PLACE	EVENING SPEAKER		OFFICIAL REPRESENTATIVE
			BIBLE TEACHER	SPEAKER	
Alabama	July 4-10	Campground, Birmingham	Charles W. Conn	Wade H. Horton	A. M. Phillips
Arizona	April 25-29	1512 W. Corona Ave., Phoenix	E. C. Christenbury	D. C. Boatwright	A. M. Phillips
Arkansas	July 11-16	Campground, Bald Knob		Wade H. Horton	James A. Cross
California-Nevada	June 20-25	Fair Grounds, Tulare, Calif.	W. Edwin Tull	C. R. Spain	A. M. Phillips
Colorado-Utah	June 21-25	Free Methodist Campground, Canon City, Colo.		Edward L. Williams	H. D. Williams
Florida	June 14-23	Campground, Wimauma	Charles W. Conn	Ray H. Hughes	James A. Cross
Georgia	July 4-10	Campground, Doraville	George L. Britt	Paul L. Walker	Earl P. Paulk
Idaho	June 13-18	Baptist Youth Camp, Post Falls			H. D. Williams
Illinois	June 20-26	Campground, Benton	George W. Alford	Wade H. Horton	Earl P. Paulk
Indiana	June 28-July 4	Armory, New Castle	Charles W. Conn	Raymond E. Crowley	James A. Cross
Iowa	July 27-31	Hickory Grove Camp, Ottumwa		Wallace Swilley	H. D. Williams
Kansas	June 6-11	Salvation Army Camp, Wichita	Billy S. Myers	Billy S. Myers	H. D. Williams
Kentucky	June 27-July 2	Campground, Lexington	Billy S. Myers	T. A. Perkins	James A. Cross
Louisiana	June 22-26	Community Center, Covington	David L. Lemons	E. O. Byington	H. D. Williams
Maryland-Delaware-D. C.	July 18-24	Campground, Simpsonville, Maryland	Charles W. Conn	C. R. Spain	James A. Cross
Michigan	June 20-26	Campground, Parshallville	Billy S. Myers	T. A. Perkins	James A. Cross
Mississippi	June 15-19	1001 Edwards St., Hattiesburg	Billy S. Myers	Raymond E. Crowley	James A. Cross
Missouri	July 11-16	Campground, Leadwood	George L. Britt	John D. Smith	A. M. Phillips
Montana	July 14-17	E.U.B. Campground, Big Timber	Paul H. Walker	Paul H. Walker	H. D. Williams
Nebraska	June 1-3	21st and Carr Sts., Omaha		Charles E. Tilley	Earl P. Paulk
New England States	July 11-17	Campground, Appleton, Me.	Paul L. Walker	Paul L. Walker	James A. Cross
New Jersey	June 16-19	Bethel Campground, 2 miles of Old Bridge, N. J.		P. H. McSwain	Earl P. Paulk
New Mexico	June 16-19	Cor. S. Ky. and Forest, Roswell	David L. Lemons	Robert J. Johnson	A. M. Phillips
New York	July 18-24	Glens Falls			Earl P. Paulk
North Carolina	July 4-10	Campground, Charlotte	Billy S. Myers	Dan Drake	H. D. Williams
North and South Dakota	June 27-July 4	Campground, Minot, N. Dak.	Darrell L. Lindsey	W. J. Brown	Earl P. Paulk
Ohio	July 4-9	Doyle Horat Memorial Campground, Massillon	David L. Lemons	Ray H. Hughes	Earl P. Paulk
Oklahoma	June 20-25	Campground, Chandler	Paul L. Walker	Paul L. Walker	A. M. Phillips
Pennsylvania	June 28-July 7	Campground, Somerset		John D. Smith	James A. Cross
South Carolina	July 4-10	Campground, Mauldin	George W. Alford	G. W. Lane	A. M. Phillips
Tennessee	June 27-July 3	Campground, Chattanooga	James L. Slay	Ray H. Hughes	Earl P. Paulk
Texas	June 6-12	Campground, Weatherford		Wade H. Horton	H. D. Williams
Virginia	June 14-19	Campground, Roanoke	W. E. Johnson	A. V. Childers	Earl P. Paulk
Washington-Oregon	July 11-17	Campground, Woodland	Dan Drake	Dan Drake	H. D. Williams
West Virginia	June 28-July 3	Recreation Building, Beckley	R. P. Johnson		H. D. Williams
Wisconsin-Minnesota	July 27-31	625 Bridge St., Wausau, Wis.	Charles W. Conn	Charles W. Conn	James A. Cross
Wyoming	July 6-10	1613 E. 22nd St., Cheyenne	Paul H. Walker	Robert J. Johnson	H. D. Williams
Central Canada	July 27-30	3325 Walker Rd., Windsor, Ont.		T. L. Forester	Earl P. Paulk
Western Canada	July 19-24	Int. Bible College, Estevan, Sask.			A. M. Phillips
Eastern Spanish	July 25-30	636 E. 6th St., Manhattan, New York City	William Alton	Earl P. Paulk	
Western Spanish	June 17-19	1618 Rivas, San Antonio, Tex.	Antonio Collazo	A. M. Phillips	

revivals



✓First Revival in New Church

ENNIS, Texas—God has given us one of the greatest revivals in the history of the Ennis, Texas, Church of God with Evangelist J. E. Smeltzer and his wife of Paducah, Kentucky. Sixteen were saved, 8 sanctified, 4 filled with the Holy Ghost, 19 added to the church, and 6 baptized in water. This was our

first revival in our beautiful new brick church. We appreciate Brother and Sister Smeltzer and recommend them very highly.

—Rev. J. G. Jackson, pastor

✓Church Blessed by Revival

LADDS, Tenn.—The Ladds Chapel Church of God has just closed a 10 nights' revival with Rev. William Grant as the evangelist. No one was saved but the church was blessed. Brother Grant did some good old-time preaching.

—Bertie Gains, reporter



Outstanding Revival Influences Entire Area

CLEVELAND, Tenn.—Youth of 1960 experienced at the North Cleveland Church of God (February 7-27) what many of their parents and grandparents experienced in the birth of the Church of God—a Pentecostal outpouring.

Without reservations, either of his strength or in the preaching of the full gospel, Evangelist T. L. Lowery preached. Night after night he poured himself completely into winning the lost for Christ. He preached Christ; he preached holiness; he preached Pentecost. He preached with fervency, with an urgency that called for decisions determining the eternal fate of the soul. And God anointed his words.

By his side, urging him on, with his shoulders firmly under the load, sat Brother Goff, the local pastor. The church saw in him, more than ever before, the true shepherd that he is. Evident from beginning to end were his concern for the lost and his joy at the results.

WHAT WERE THE RESULTS? To try to list them in numbers would only serve to detract from the actual accomplishments. Sinners were saved, sick were healed, church members were revived, and God was glorified.

As the revival progressed there were around 40 to nearly 200 peo-

ple in the altar each night seeking God. Some declared it to be "the greatest revival in twenty years." It is impossible to know all the experiences, but the greatest outward evidence was in the salvation of many, many, many of the members of church families, and in the love and unity that drew the entire church closer together.

Lists of names were given requesting prayer for unsaved relatives. These names were called during the day in prayer. Day by day Brother Goff was able to check off the name of another who had prayed through. Now, a list of those seeking the baptism of the Holy Ghost has been prepared and their names are being called in prayer.

Though this revival was conducted in a local church, its influence was by no means confined to this one local church. Visitors came from neighboring churches—some from Chattanooga, Lenior City, Atlanta. Nearby churches felt the impact in their own services.

On the second Saturday night, 139 were baptized in water, and 53 were added to the church.

On the last Saturday night, North Cleveland housed the largest crowd in her revival history. More than 200 chairs were added to the auditorium. When these were filled, the pastor's study and an adjoining Sunday School room received the people. Still they came. Some stood

in the vestibule and others against the wall.

This Pentecostal outpouring was accompanied by various manifestations. There was old-fashioned weeping at the altar and old-fashioned shouting in the aisles. Some were slain by the power of God. At times the whole atmosphere seemed charged. For this great refreshing we give God thanks.

To the Father, the Son, and the Holy Ghost be the honor and the glory! Amen.

—Mrs. J. H. Walker, Jr., reporter

Praise God for what He has done for my family and others. This is the same power and preaching that made me willing to give up the world for Jesus fifty years ago. This makes Christians hungry and sinners tremble. God so wonderfully healed my body while sitting in my seat. Thank God for our pastor.

—Sallie Belle McCune

The Lord has blessed our church in a most gracious way and to Him be glory and honor. I believe this revival has been one of the most outstanding that our church has enjoyed in quite some time in that there were so many souls blessed and encouraged and others brought to Christ, for which I do praise God.

—Harry Harper

✓ Spiritual Awakening in Cocoa

COCOA, Fla.—There were 23 saved, 20 filled with the Holy Ghost, 18 added to the church (with only three of these by transfer), and 4 baptized in water during our recent revival. Brother Eugene Haas was our evangelist. Brother Haas is new to the Church of God, having come to us only 4 months ago after preaching independently for 12 years. He prays for the saints as well as the sinners. The Lord is also using him in praying for the sick. There were messages in tongues with interpretation in many of the services.

We had wonderful cooperation from other Pentecostal churches. One night there were 8 ministers in the congregation. We praise the Lord for sending Brother Haas our way. His winning personality and his vast knowledge of the Word of God is not only being a blessing to our people, but we had several from other denominations who received the Holy Ghost. During our three-week revival, we saw the Spirit of God work night after night and our church will long remember and see the results of the efforts that were put forth in this revival.

We had an all-day picnic and also enjoyed an all-night prayer meeting. If your church is in need of a spiritual awakening we recommend this evangelist to you.

Brother and Sister Ralph Miller are our pastors, and we appreciate them so much. We have built a new parsonage and we would like to say thanks to our L.W.W.B. for making possible the new furniture.

—Ruth Ballenger, reporter

✓ Church Draws Closer to God

THORNTON, Ky.—The Thornton Church of God closed an eight-day revival conducted by Rev. Tommy Mullins from East Jenkins, Kentucky. God really blessed during this wonderful revival. Seven were saved, 1 sanctified, and 1 filled with the Holy Ghost. Our church was revived and practically everyone was drawn closer to God.

We thank God for our pastor, Brother Leroy Fields, of Thornton, Kentucky.

—Mrs. Ruby Collins, clerk

✓ Church Greatly Blessed During Revival

WILLIAMSBURG, Pa.—A three weeks' revival was conducted at the church in Williamsburg, Pennsylvania, with Rev. and Mrs. A. A. Lynch in charge. Brother Lynch's messages were timely and convincing. Eighteen were saved, 10 sanctified, and 10 received the Holy

Ghost. Night after night the church was filled to capacity as visitors from other churches came in and enjoyed the services with us.

Sister Lynch blessed the children with Bible stories in their services and we were so thankful for her interest. Brother and Sister Lynch won many friends and they were lovely in the home. We feel their ministry would be a benefit to any church and pray God's blessings on them as they labor for Him in the harvest field.

—D. N. Lykens, pastor

✓ 67 Conversions During Revival

HAMILTON, Ohio—Seventh and Chestnut Streets Church of God has been greatly blessed with a four weeks' revival with Sister Amanda Miller as the evangelist, her husband, and the Ken Apple Trio. God was in our midst in a great way.

Sixty-seven were saved, 57 received the Holy Ghost, 23 were baptized in water, and 40 united with the church.

God's healing power was manifested in a great way and many were healed. The church will long remember the inspiring messages of Sister Miller and the faithful way she and Brother Miller worked for the uplifting of God's people.

May God continue to bless and help them. Our prayers will always go with them.

—E. O. Byington, pastor

✓ Seekers in Altar Each Night

LAWRENCEBURG, Tenn.—We have just closed a wonderful revival at the Lindsey Grove Church of God, with Rev. Bernard L. Shults of Lawrenceburg, Tennessee, as the evangelist. Brother Shults preached under the anointing of the Holy Ghost. Some were saved, and some were in the altar every night seeking for the Holy Ghost.

—Reporter

✓ Spiritual Awakening in Stites

STITES, Idaho—The Church of God at Stites is happy to announce a real spiritual awakening during our 8-week revival meeting. Brother Richard Sanford, a 15-year-old evangelist, preached and every service was wonderful. The anointing of God was on Brother Richard as he brought forth the Word of God.

Many were healed; demons were cast out; people were delivered from tobacco; souls were reclaimed. Our closing night, we had the Lord's Supper and feet washing. Some

took part for their first time. Everyone was blessed.

Some of our Indian brothers and sisters drove from Lapwai, a distance of about 65 miles, almost every night. The brothers and sisters of the Faith Tabernacle in Kamiah were faithful to come and help us. We thank God for our Indian brothers and sisters.

Pray for us that we will continue in this good spirit.

—Jessie Kennedy, clerk

✓ Church Still Rejoicing

ALEXANDRIA, Va.—The Alexandria Church of God would like to report the great revival that God gave us the week before Christmas. The evangelist was Sister Amanda Miller and the Ken Apple Trio. There were several saved and filled with the Holy Ghost and 3 joined the church. We are still rejoicing.

We are presently in a building program, as we have outgrown the old building.

—Samuel E. Via, clerk

✓ Enjoys Old-Time Revival

SMITHVILLE, Tenn.—An old-time revival came to a close on Sunday night, February 7, at the Church of God in Smithville. Rev. Gene Burgess and his wife were the evangelists. God blessed every night. There were 3 saved, 2 sanctified, 1 filled with the holy Ghost, several were healed, and the church was greatly blessed.

—Rev. Marshall Poplin, pastor

✓ Outstanding Revival Conducted by Pastor

MIAMI, Fla.—We have just closed a three weeks' revival at the North Miami Church of God. Those who were there said it was the best revival they had attended in years. The Holy Ghost greatly manifested Himself in every service. There were 20 to 25 saved, 12 to 15 filled with the Holy Ghost, and 16 added to the church.

The evangelist was the pastor of the church, Rev. W. R. Wilbanks. The church had been wanting him to conduct a revival ever since he has been pastor.

The Spirit kept moving until on Wednesday night we decided to continue the services until Sunday night, and the announcement was made that the revival would close then. But by the time the altar service was over on Sunday night, the Lord impressed Brother Wilbanks to continue preaching another week. We are surely thankful for the moving of the Spirit in our church.

—Reporter

POWER OF THE PRINTED PAGE

"The printed page never flinches, never shows cowardice; it is never tempted to compromise; it never tires, never grows disheartened; it travels cheaply, and requires no hired hall, it works while we sleep; it never loses its temper; and it works long after we are dead. The printed page is a visitor which gets inside the home and stays there; it always catches a man in the right mood, for it speaks to him only when he is reading it; it always sticks to what it has said, and never answers back; and it is bait left permanently in the pool."

STANDING ORDER PLANS—The Church of God Publishing House announces a new Permanent or Standing Order Plan for purchasing the Church of God Evangel in rolls.

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